

THE PERSONAL ATMOSPHERE


~ HADDOCK ~



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The Personal Atmosphere

Ten Studies in Poise and Power

BY FRANK CHANNING HADDOCK, PH.D.

FOUNDER OF THE POWER-BOOK LIBRARY
Author of "POWER FOR SUCCESS," "POWER OF WILL,"
"THE CULTURE OF COURAGE," ETC.

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BEST INDIVIDUAL EFFICIENCY.

The Author.

"On the hardest adamant some footprint of us is stamped in; the last rear of the host will read traces of the earliest van." — CARLYLE.

"The air is one vast library, on whose pages are forever written all that man has ever said, or woman whispered." — PROFESSOR BABBAGE.

"Does the cause of nervous phenomena reside in these molecular movements of the substance of the nerves, or is it owing to a disturbance in the equilibrium of the ether, distributed in the nerves? Is this disturbance the consequence of a particular movement of the ether, which should constitute what we call the nervous fluid?" — "*Physical Phenomena of Living Beings*," MATTEUCCI, (1848), p. 263.

"We might say that man is built up about an intricate system, representing, as it were, an entire electric plant. The brain may be compared to the condenser, or storage station; the special nerves of sense, to the phase branches; and the nerve terminals to the generating part of the apparatus." — DR. F. S. KOLLE, in "*The Electric Age*," Jan., 1902.

PREFACE.

This little book is a reprint of a chapter bearing the same title which appeared in the first edition of "Power of Will." The chapter seemed a trifle out of place and was omitted from the second edition of that work. It is now given separate existence. Revision of its pages brought out from all directions a mass of suggestions and new material which might have swollen the volume to a much larger form. The original purpose of a small book, however, prevailed, and the ten studies were restricted to the present limit. The older writing has become almost "a new creature." The love of creation determined thus much. Particularly has the subject enlarged in the ninth and tenth studies. These are especially commended to seekers after the richest conscious life. It is believed that the new form of the page-matter and the division into studies will prove helpful.

I have the faith to believe that I am doing a work which is really worth while. Many declarations of practical values derived by patrons from the use of the Power-Book Library deepen that conviction. Let us all hold steadfastly to the assurance that in good time, in one way or in another way, each way-farer through these fields of splendor and uplift, these paths of Earth and spaces of the Stars, shall arrive, largely and richly arrive. For, since we crown the psychic stress of the ages, all things belong to us in the plan of Life and the law of Harmony.

—THE AUTHOR.

INITIATIVE.

*I will not imitate;
I do not stoop to mimic either living or dead.
To ape the dead were robbery —
Let the man carry the fame that's his;
To imitate the living is treachery
To my own soul — and I value my soul immeasurably.
For this is all I have: better for me than other souls,
And, for my life, the whole thing,
My point i' the Universe,
My centre of Infinite Existence.*

*Therefore, I imitate not.
I merely assert myself,
As the primitive Aryans had it, I bind myself to-
gether,
Freely, with never a thought of any one else.
This do the birds, beasts, stars. They are like, yet
unlike:
Like as it pleases Nature (O, the Motherhood of
Nature!),
Unlike, as she pours, with the flow of her power,
The sea of her plenitude into them.
I, now I tell you, will sing as I choose,
Since I choose as the purple hills and the solemn
stars;
I will be mine own self undaunted*

*If I travel a path trod by others,
Must I, forsooth, wear their clothes?
Must I think their thoughts?
But the road has changed,
The day and the night and the objects all
Have been touched by life and duty,
Which things are forever new,
And I, myself, am a power evolving,
And the inner flame that flames within me
Is mine by the grace of Creation, —
For Creation itself is eternally new and now, —
And the indwelling fire makes all things mine
By a fiat Divine
Not granted any living beings in all worlds
(But precisely the same is true of you, shadow of
self-reality!).
Oh, that Fire fuses the Universe anew
Into one globular Value at my disposal.
I see it! I feel it!
Aye, the Me of my individual existence
Sees, feels, is transfigured, and leaps to sing
With perfect abandon and trust,
Exactly as it will and must,
My song of destiny.*

*Whoever sings, thinks, acts for himself and freely,
Is original, clean-cut, a complete soul.
He confronts the worlds and conquers them,
And his the sceptre of a king.*

— THE AUTHOR.

The Marvellous Law.

The Universe is Yours!

But each of its immense values:

Health, Prosperity,

Unfoldment and Spiritual Power,


You must first claim within your own soul

Before one iota thereof can appear your objective life

THE PERSONAL ATMOSPHERE.

I.

FIRST STUDY: *Preliminary.*

“ HIS is the admission ('The Recognition of Occult Causes') that there are phenomena which, though unable to refer to any known cause or class, it would imply irrational ignorance to deny. This general proposition no one, I presume, will be found to gainsay; for, in fact, the causes of all phenomena are, at last, occult. There has, however, obtained a not unnatural presumption against such causes; and this presumption, though often salutary, has sometimes operated most disadvantageously to science, from a blind and indiscriminate application; in two ways. In the first place, it has induced men lightly to admit asserted phenomena, false in themselves, if only confidently assigned to acknowledged causes. In the second place, it has induced them obstinately to disbelieve phenomena, in themselves certain and even manifest, if these could not at once be referred to already recognized causes, and did not easily fall in with the systems prevalent at the time. An example of the former is seen in the facile credence popularly accorded, in

this country, to the asserted facts of Craniology. . . . An example of the latter is seen in the difficult credence accorded in this country to the phenomena of Animal Magnetism; phenomena in themselves the most unambiguous, which, for nearly half a century, have been recognized generally in Germany; while, for nearly a quarter of a century, they have been verified and formally confirmed by the Academy of Medicine in France. So true is the saying of Cullen: — ‘There are more false facts current in the world than false theories.’ So true is the saying of Hamlet: — ‘There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy.’” — *Sir William Hamilton*.

§ 1. *The Personal Atmosphere* is a reality of the greatest importance in our life. Theoretically it should be understood, at least in general terms; practically it should be utilized both for betterment and for right influence. The ends thus indicated constitute the object of this book.

§ 2. Man is person exhibiting in body. The exhibit is in part body itself, in part “conscious mind” — *by which is to be understood the entire sum-total of personal activities within the body which are not involved in automatic physiological processes.* All the activities are of the self, but the self is a deeper reality than either the body or the mind. The mind is not the self; the self is active in various

ways within the body, and those ways, when not concerned in building and functioning the body, constitute a system of activities which we call the "conscious mind."

§ 3. In the scientific world it is held to be unthinkable that a force of gravity should act through space without an instrumental medium (the ether; see later sections), and light and heat are explained as certain movements of the ether within itself which affect us in ways to produce the sensations of vision and temperature. These movements are described as undulations, vibrations, and so on, and, as Professor R. K. Duncan observes: "Once convinced that light consists of waves, the mind (the self) insists that these waves shall inhere in something. The ocean waves are made of water, — sound waves of air, — light waves of, we must say, — *something*. This something cannot be air or water or any form of matter as we know it, for throughout that great reach of 93,000,000 of miles between the sun and us there exists but empty space. Filled this empty space is, however, and to the brim. There is no such thing as emptiness. From corner to corner of the universe, wherever a star shines or light darts, there broods this vast circumambient medium — the ether. Not only through interstellar spaces, but through the world also, in all its manifold complexity, through our own bodies; all lie not only encompassed by it

but soaking in it as a sponge lies soaked in water. How much we ourselves are matter and how much ether is, in these days, a very moot question." *

§ 4. So we may say that, as activities go on within the body, some of which are concerned with (a) the physiological functionings, demanding no conscious willing on our part, and some of which we describe as Will, memory, and the like, there must be something that acts in all these various ways. *That something is the self.* When the self acts in the ways indicated by (a), it exhibits physiological activities. When it acts in ways indicated by (b), we call the sum of such activities — mind.

§ 5. Now, mental activities seem to be divisible into *conscious* and *subconscious*. The self, commonly speaking, is possessed of what is called "consciousness" — the sum-total of now-activities which are mental in character. But "consciousness" is not to be taken as mere awareness in the ordinary sense of the word; the sum-total of mental activities embrace those of which we are not aware no less than those of which we surely are aware. That is to say, mind may be both aware-conscious and subconscious. There is the mental self with which you are very familiar; and there is the mental self of which you know exceedingly little. The lat-

* "*The New Knowledge*," p. 4.

ter is the subconscious self — the deeper reality of your personality.

§ 6. “It is to the existence and vital function of this large area of our personality,” says Professor Barret, of Dublin, “which is submerged below the level of consciousness, that I wish to draw attention, for psychologists are agreed that its range must be extended to include something more than is covered by our normal self-consciousness. What we call ‘ourselves’ is a something which lies in the background of our consciousness, enabling us to combine the series of impressions made upon us, or the states of feeling within us, into a continuous personal identity.” * (See Sec. 29).

§ 7. The organ of mind, at least the central organ, by means of which conscious mental activities (and unconscious) are conducted, so far as we know, but which only partially may be required for some phases of the unconscious mental activities, is the brain. The brain, as material, lies immersed in — and fundamentally is composed of — the universal ether, that common medium of all the great physical forces of which we have knowledge.

§ 8. Human life is grounded in physiology.

Physiology is the basement of psychology — that is, material facts *that we know* underlie psychic facts *as manifested*.

* “*Humanitarian*” (1895).

§ 9. The nature of matter, force and spirit (the non-material self) is not certainly known. The "new science" leans to the theory that matter is electricity, which is a form of "material" force, and which manifests in the universal ether. By the words, "material force" no one can intelligently mean other than a non-material somewhat which is capable of producing effects in the material world. The only conceivable reality so capable is *Will*. But Will is not material; it cannot be thought of in any terms that are appropriate to matter, and must be regarded as spiritual, as non-molecular, non-atomic, non-etheric.

Matter is manifestation of *spiritual energy*, or Will.

Material force is a *gross effect of spiritual activity*, that is, of Will in action.

Nevertheless, it is to be observed that *matter and spirit (or Will) are equally real*. The reality of matter is temporal and phenomenal in Nature. The reality of Will is eternal and phenomenal in the Unseen Universe.

Spiritual force is thus the fundamentally and ultimately real.

Material force is an exploitation of the spiritual.

§ 10. It is important to remember, however, that psychic facts as manifested imply and call for a *psychic existence below them* and thus below all material facts exhibited in the bodily life. (See Sec. 4.)

II.

SECOND STUDY: *The Personal Atmosphere Suggested.*

§ 11. In "*Power For Success*," may be found these words ("Preliminary"): "The deeper self (the unconscious mind) may be regarded as the centre of several outlying spheres. It centres (a) the body, (b) the personal atmosphere (explained below), (c) the objective arena (the sphere of one's general influence), (d) the universal ether, (e) the All. Beginning with the last and returning to the first, we see that each sphere includes all other spheres preceding it in the order above given.

§ 12. The All vibrates into existence the universal ether, which pervades all material realms and realities, continually vibrating them into form and action. It is, therefore, immanent in — that is, present and active in — and embraces, the objective arena (the sphere of one's general personal influence). At this point in our analysis, the self as a vibrating power emerges. As the All vibrates the universal ether into action — revealed in heat, electricity, magnetism, matter, so the human self vibrates the ether within the body, and around the person, and out into the objective arena. A certain region within the objective arena, and centering in the deepest unconscious self-field, is distinctively

individualized, given a character peculiar to each person, so that such portion of the objective arena may well be called the personal atmosphere. The personal atmosphere extends beyond, yet also pervades, the body, but is not altogether coextensive with the entire objective arena. *The personal atmosphere, then, is a certain surrounding region of the universal ether which your personal activities, conscious and unconscious, maintain in a state of continuous and more or less unified activity.*

Let us now examine the considerations which lead to the above conclusion. These considerations may be enumerated as—

III.

THIRD STUDY: *Certain Basic Facts.*

§ 13. In our present existence matter is the usual organ of mind. But means of communication between minds are of two orders, the material and the spiritual. Here observe:

§ 14. *First Basic Fact.*—*Ordinary communications between human minds obtain by means of the senses through material media.*

The author holds that “material force” is the active Nature-manifestation of the All-Self. The

Infinite All-mind is eternally creative in the organization of spiritual force into material or other existences. One of the *Upanishads* of India says: "There is one ruler, the soul, within all things, who makes the one form manifold." The ancient Hindu literature also incessantly declares: "In the beginning there was that only which is, one only, without a second."

"The Klamaths," says Max Müller, "one of the Red Indian tribes, believe in a Supreme God whom they call 'The Most Ancient One,' 'Our Old Father,' or 'The Old One on High.' He is believed to have created the world that is, to have made plants, animals, and men. But when asked how the Old Father created the world, the Klamath philosopher replied: '*By thinking and willing.*'"*

We may, then, say that matter manifests through spirit. Spirit manifests and communicates, in part, through matter. Ultimate matter (matter in its finest form — a complex of electricity, or a vast combination of the ether, or an exhibit of etheric activities—) may, at present in our history, serve as the partial medium of communication between the All-Mind or All-Self and the human mind or self. The All-Self or Infinite reveals in part through organized matter, as seen, for example, in Nature. But the Infinite must also be held to reveal to the human by direct spiritual (mental) impact upon

* "*Psychological Religion*" (1903), p. 383:

consciousness in the region of the deeper human self. The human reveals to the human by vibrations in matter which induce the sensations of hearing, smell, taste, touch and sight.

Second Basic Fact. — Matter exists, so far as phenomena indicate, in the following forms, aside from those of ordinary observation.

§ 15. 1. *Star Dust.* “There is nothing around which the dust of time,” said Professor Alexander Mitchell, “does not gather. It accumulates among the shelters of mountain cliffs. It falls upon ivy-mantled towers and ruined walls, and creates a rooting place for many a hardy herb and a nidus for countless living germs. It clogs the water-passages from our roofs, and fills our cisterns with soils yielded by the atmosphere. It gathers about deserted structures; it buries the foundations of columns and temples. Whence the dust which has buried walls and towers and cities? Much of the soil which gathers upon roofs and in the crevices of old walls has been lifted by the winds from bare fields and dusty streets. Even the snowy summits of the Alps become stained by terrestrial particles borne by upward currents into the mountain air. And yet I will venture the opinion that some dust comes to the earth daily which had never belonged to the earth before. Out from the depths of space — beyond the clouds, beyond the atmosphere — from a granary of material germs which stock the

empire of the sky, comes a perpetual but invisible rain of material atoms — like the evening dew emerging from the transparency of space into a state of growing visibility.”

Similarly as to Cryonite — “cold-dust” — the name given by Nordenskjöld to a gray powder noticed by him in various places in Greenland on the surface of the inland ice, at a great distance from earth or rock, and which he considered to be of cosmic origin.

§ 16. 2. *Coloring Matter of the Sky.* The blue of the heavens is owing to the diffusion throughout the atmosphere of fine particles of matter. Thus Professor Tyndall has said:

“Everybody knows that as the sky bends toward the horizon, the purer blue is impaired. . . . This diminution is a natural consequence of the predominance of coarser particles in the lower regions of the atmosphere. Were the particles which produce the purer celestial vault all swept away, we should, unless helped by what has been called ‘cosmic dust,’ look into the blackness of celestial space. And were the whole atmosphere abolished along with its suspended matter, we should have the ‘blackness’ spangled with steady stars; for the twinkling of the stars is caused by our atmosphere.” *

* “*The Sky*” in “*Fragments of Science*.”

§ 17. 3. *Emanations.* The theory of emanations as furnishing explanation of light, heat, etc., is not now received. Nevertheless, bodies seem constantly to be giving off fine particles of their substance. Sir David Brewster said:

“All bodies throw off emanations in greater or less size and with greater or less velocities; these particles even enter more or less into the pores of solid and fluid bodies, sometimes resting upon their surface, and sometimes permeating them altogether.”

Certain phenomena seem to indicate either ray-movements in the ether in which bodies are immersed, as a sponge may be immersed in water, or moving particles of actual matter. “If on a cold polished metal,” said Prof. John William Draper, “as a new razor, any object, such as a wafer, be laid, and the metal be then breathed upon, and, when the moisture has had time to disappear, the wafer be thrown off, though now the most critical inspection of the polished surface can discover no trace of any form, if we breathe once more upon it, a spectral image of the wafer comes plainly into view; and this may be done again and again. Nay, more, if the polished metal be carefully put aside where nothing can deteriorate its surface, and be so kept for many months, on breathing again upon it the shadowy form appears.” *

These facts were discovered by Professor Draper

* “*Conflict Between Religion and Science*,” 1876, p. 133.

and M. Moser at about the same time. Professor William Denton quoted the above, with slightly changed wording, from Mr. G. H. Lewis, and then went on to say, as from that writer:

“If a sheet of paper on which a key has been laid, be exposed for some minutes to the sunshine, and then instantaneously viewed in the dark, the key being removed, a fading spectre of the key will be visible. Let this paper be put aside for many months where nothing can disturb it, and then in darkness be laid upon a plate of hot metal, the spectre of the key will appear.” *

“In the case of bodies more highly phosphorescent than paper, the spectres of many different objects which may have been laid on in succession will, on warming, emerge in their proper order.”

The explanation given of these phenomena is the action of exceedingly minute particles of matter upon the surfaces referred to.

§ 18. The mystery of radio-activity also introduces us to hitherto unheard-of divisions of material substances. The older teachings of science held that matter consists of combinations of molecules, the latter being in turn complex aggregations of atoms. An atom was defined as the smallest divisible particle of matter, that is, a particle which cannot be further reduced, either mechanically or chem-

* “*The Soul of Things*,” 1871, p. 27.

cally. It is now known that the atom is itself an assemblage of inconceivably minute particles called corpuscles.

“Common objects for the microscope are blood corpuscles (corpuscles here are not to be confused with the corpuscles of the atom) and milk-globules. The thickness of the former, or the diameter of the latter, is such that 10,000 could be ranged side by side within the length of an inch. The fifth part of the ten-thousandth of an inch covers a very small space indeed in the field of a microscope, and a sphere whose diameter was equal to the fifth part of the thickness of a blood-corpuscle might be taken as an approximation to the smallest object of which a microscope can give us anything like clear vision. A molecule has five thousand times as small a diameter as such a sphere, and 125,000 million molecules would be required to fill it. The very heaviest molecule has less than five thousand times the weight of the lightest, and if size is proportionate to weight, their diameter will be sixteen times that of the smaller ones. But even they will show a diameter more than three hundred times, and a surface nearly a hundred thousand times as small as the minimum visible. Such, then, are the individual particles out of which every mass in the world, and, so far as we can judge, every mass in all other astronomical bodies, is made up.” *

And all molecules are in a state of incessant activ-

* “*Radium Explained*,” 1908.—W. HAMPSON, p. 44:

ity, are constantly moving, in one way or another. "The movement may be of elastic change of shape, as with a rubber ball; of vibration, as in the ends of a tuning fork; of rotation, like that of a top; or, when there is larger free space, of translation from place to place, as with a bullet. Or two or more of these kinds of movement may be combined. But what is certain is that all the molecules are constantly in movement, which we call for convenience vibration. The molecular vibrations are exceedingly energetic. . . . Imagine a room to be pumped empty of air, so that it contained nothing to resist the movement of flying missiles. Imagine a few thousand balls of such perfect elasticity as to have none of their energy lost in bouncing, to be set flying in all directions in such a room, so that they would go on forever bouncing against one another and against the walls of the room. They would represent, on an enormously magnified scale, the structure of a gas, and the action of its molecules, which have had their vibrations, in the liquid or solid state, developed into long flights through space in the state of a gas. When we speak, however, of long flights through space, it must be remembered that the expression is comparative, having reference to the extreme minuteness of the molecules, and the spaces which separate them in liquids and solids. As a matter of fact, the average distances between two molecules, even when they are flying freely through space, in a gas, is so small that if a cubic

inch of air were magnified to the size of a cube of sixteen miles each way, the molecules would even then be no more than one-eighth of an inch apart; and the number of collisions that each molecule has with others in one second is nearly five thousand millions."

But the molecules are composed of still finer particles, the atoms, which are also in a state of incessant activity, moving within the molecule in complex ways and with inconceivable rapidity. They are so small that each molecular system may be comparable to a stellar system.

§ 19. Now, matter is everywhere disintegrating, going to pieces, and, since this is true of the atoms, no less than of the molecules, they are thus seen to be other systems of smaller size than anything the human mind can conceive. That the atom disintegrates is observable in experiments made with radium, together with uranium, thorium, polonium and actinium, forms of matter whose activity is scientifically marvelous. In all these substances the atoms are found to be constantly going to pieces. Radium, for example, gives off, without any apparent diminution of itself, what are called *alpha* rays, which are made by the emanation of rather large particles, *beta* rays, which are caused by emanations of smaller particles, *gamma* rays, which are etheric vibrations, and other emanation particles distinguished from the rays, acting somewhat like a gas.

In consequence of discoveries made with these forms of matter, and other experimentation, it is now held that the atoms consist of aggregations of enormously attenuated particles which are called corpuscles. "These are so small that the smallest and lightest atom we know, that of hydrogen, contains from 800 to 1000 of these corpuscles. Radium, however, is a heavy substance, one of the heaviest known, and its atom contains about 200,000 corpuscles. The corpuscles, however, are much smaller than is indicated by saying that their size is the two hundred thousandth part of that of an atom. For they do not nearly fill the space occupied by the atom. They fill as little of the atom space, and are as far apart from one another as would be the case with the same number of the smallest grains of dust floating in the hollow sphere of a gigantic football."* The corpuscles are also in a state of incessant activity, and, while their movements are not certainly known, it is thought that they are arranged in something like concentric rings within the atom. If the atom of radium contains two hundred thousand corpuscles, all moving, there must occur collisions, and some of the corpuscles, under certain conditions, will finally be jostled out of the system. This would be a case of disintegration. Radium gives off rays and emanations because its atoms go to pieces.

* "*Radium Explained.*"

§ 20. Finally, radio-activity is now believed to be almost universally present in all material substances. "The truth probably is that, just as radium is an extreme case among the radio-active substances, disintegrating more rapidly than thorium, uranium, polonium, or actinium, so these altogether are merely an extreme case of ordinary matter. There is good reason to think that every element, or almost every element, has a few of the atoms constantly disintegrating; but as the process is much slower than in the case of radium, it escaped notice till the most refined methods of observation were brought to bear. . . . All the elements in the universe, it appears, are undergoing slow destruction. We cannot point to the hardest or most solid and say, here is a substance whose particles suffer no loss by degradation." * Such disintegration of matter, such continuous process of emanation, may explain the fact that a grain of musk retains its scent-giving powers for many years without apparent loss of substance, or the scent of animals which is often so remarkable, and may also account for personal aversions and antipathies, the sense-organs being affected by the assault of particles or corpuscles of matter flying incessantly through air and other objects.

§ 21. 4. *The Ether*. It is by some suggested that the corpuscles are composed of "granules" of

* "*Radium Explained*."

the ether. Thus, the granules make up the corpuscles, and the latter constitute the atoms, which combine to form the molecules, which, in turn, are aggregated into visible matter. Matter is ether.

Others hold that the corpuscle is a mode of motion of the ether within itself, which mode of motion is electric — that is to say, matter is electricity and nothing but electricity. The corpuscles are by these scientists, therefore, called electrons. They “conceive of an atom as an aggregation of negative corpuscles arranged in a certain number in a certain way, and surrounded by a sphere of positive electricity which balances the negative electricity of the corpuscle within it.” * Negative electricity represents motion of the corpuscle. What positive electricity is we do not know — unless it be “a state of the ether.” Now, electricity is a mode of motion of the ether within itself. Matter is ether.

§ 22. Of the exact nature of this substance we know nothing, just as we know nothing of the exact constitution of the self within the body. Certain established facts in science indicate its existence, however, and it is the only accepted explanation of light, heat, electricity, magnetism and some of the activities of such elements as radium.

The ether is defined as a “medium of extreme tenuity and elasticity supposed to be diffused throughout all space (as well as among the mole-

* “*The New Knowledge.*”

cules and atoms of which material objects are composed) and to be the medium of the transmission of light and heat." It is declared that it can convey energy ("the power to change the state of motion of a body"); that it can present it at any moment, partly in the form of kinetic, partly in that of potential energy; that it is therefore capable of displacement and of tension; that it must have rigidity and elasticity; that its density is equal to that of our atmosphere at a height of about 210 miles, and that its rigidity is about one-billionth of that of steel; that it is easily displaced by a moving mass; that it is not discontinuous or granular, and hence that as a whole it may be compared to an impalpable and all-pervading jelly through which light and heat waves are constantly throbbing, which is constantly being set in local strains and released from them, and being whirled in local vortices, thus producing the various phenomena of light, electricity and magnetism, and through which the particles of ordinary matter move freely, encountering but little retardation, if any, for its elasticity, as it closes up behind each moving particle, is approximately perfect.*

"But what are we required to believe regarding this ether which is conceived to fill all space, and interpenetrate all material bodies occupying the interstices among atoms? The hypothesis is of a perfect, incompressible, frictionless fluid, which, to meet all the conditions of the problem, must be

* See "*Matter, Ether and Motion*," — DOLBEAR.

supposed to possess the most strangely contradictory properties. This fluid, Professor Jevons observes, might be regarded as an infinitely solid adamant. Sir John Herschel calculates the amount of force exerted at any point in space in the propulsion of waves of light, and finds it to be more than one trillion times the elastic force of ordinary air at the earth's surface, so that on this supposition the pressure of ether upon one square inch of surface must be about seventeen trillion pounds. Notwithstanding this, we are to believe that the resistance offered to the motions of the planets and other heavenly bodies is inappreciable. Professor Jevons adds: 'All our ordinary notions must be laid aside in contemplating such an hypothesis; yet it is no more than the observed phenomena of light and heat force us to accept.'''*

"The ether, we now see, is very unlike ordinary matter as known to us. It may be regarded in some respects as a liquid, in others it manifests the properties of a solid. It is both hard as adamant and at the same time perfectly elastic. It is sensitive to every slightest impulse, and a disturbance anywhere causes a tremor felt on the surface of countless worlds. Why do we accept the existence of this mode of material existence, the characteristics of which are so contradictory to those of ordinary matter as our experience reveals them to us? Because the undulatory theory of light and heat

* "*Cosmos, The Soul and God.*" — ARNOLD: (1907). pp. 76-77.

compels us to admit the existence of such a substance.

“Certainly the discovery of the ether has enlarged our experience and demands a new definition of matter. The ether is a kind of matter and not something other than matter. As well might we say that a quantity of gas is not matter because its properties are not identical with those of a solid body. ‘The supposition that the ether may be something entirely essentially different from matter is contradicted by all the terms that are used in describing it.’ The ether, then, may be regarded as the primitive state of matter.” *

§ 23. If, now, matter is a complex of ether in motion, or if ether is attenuated matter, and if matter is electricity, or, since that is disputed, a form of motion of the ether within itself, and if energy is “power to change the state of motion of a body,” *the only reality left is energy*. A single further conclusion remains, to-wit, that energy is Will. What Will is, “the thing in itself,” we do not know, except this one thing—it is an agent, a something capable of causing reaction in other existences than itself and of reacting to the influence of such other existences.

“We have, thus, reduced the universe to three terms: matter — ether — energy, and we ought now to consider whether the triune conception may

* “*Cosmos, The Soul and God.*” — ARNOLD. (1907.) pp. 76-77.

not be capable of a deeper synthesis. We have all, I imagine, a deep-seated conviction of the essential 'oneness' of the universe, and to justify it, we must assume, either that these three things are after all but 'forms' or phases of an underlying and unknowable reality, or that, separate and distinct as they appear, they are themselves One, in some mysterious way altogether beyond the power of human reason to grasp." *

§ 24. 5. "*Spirit-Matter.*" This combination of words is a contradiction. It is employed merely to suggest a finer phase of matter than even the ether itself. "That complexity which we have already been compelled to attribute to matter involves, of course, the possibility of still further complexity. There may be phases of matter as much more tenuous than ether as that is more tenuous than oxygen or carbon." (Let the reader here observe!) "From a physiological standpoint, the condition of the persistence of memory and self-consciousness must be found in the continuous record of all our states of consciousness, which is made by the molecular changes going on in the brain." (The idea seems to be that the molecular and etheric structure of the brain may not present a medium sufficiently fine for the purposes indicated, and thus that a still finer phase of matter exists in the brain than atoms or ether.) "Though it is impossible to say what these

* "*The New Knowledge.*"—DUNCAN. p. 7.

changes are, no physiologists doubt that some cerebral change is correlated with every state of consciousness, and that thus the minute structure of the brain at any moment is a record of all previous experiences in life.”* But if the brain is immersed in the ether, or in some finer state of matter, it is impossible to suppose activities in that medium sufficient to insure a permanent record without also concluding that the medium itself would be set into motion of some kind. This points to communications between minds caused by vibrations or other motions taking place in the medium between brains.

§ 25. “Spirit-Matter” may be tentatively held, then, as such an exceedingly attenuated state of ordinary matter. Certain accredited phenomena recorded by sane people are in evidence and yield further suggestions for the present study. Thus, a Dr. Clark, of Boston, related of the death of a patient:

“The patient . . . dropping her head upon her pillow as unexpectedly as she had looked up, her spirit departed. The conviction forced upon my mind that something departed from her body at that instant of time, rupturing the bonds of flesh, was stronger than language can express.”

Oliver Wendell Holmes says: “Dr. Clark mentioned a circumstance to me not alluded to in the essay. At the very instant of dissolution, it seemed

* “*Christian Faith in an Age of Science.*”—RICE. (1903.)

to him, that there arose *something* — an undefined yet perfectly apprehended something — to which he could give no name, but which was like a departing presence. . . . I should have listened to the story less respectfully but for the fact that I had heard the same experience almost in the exact words from the lips of one whose evidence is to be relied upon; with the last breath of the patient she was watching, she had the consciousness that something arose, as if the spirit had made itself cognizable at the moment of quitting its mortal tenement.”

§ 26. Thus the human body exists in and consists of — matter, which is composed of molecules — which are composed of atoms — which consist of still finer particles called corpuscles — which may be made up of yet more attenuated “granules” of the ether, or may be phases of negative electricity surrounded by positive, and are thus modes of motion of the ether or the finer material within itself. But in all its forms matter certainly exists in a state of enormous molecular, atomic and corpuscular activity. Everywhere there is inconceivable invisible movement. Man’s body, then, is the theatre of a vast complex of such activities, and it exists in the midst of an untellable storm of vibrations, waves, undulations, vortices, and flying particles which are so minute that oftentimes they can only be described in the hieroglyphics of mathematics.

§ 27. *Third Basic Fact.* — *The human brain seems to be essentially a battery.* Professor William Draper has said: “I find that the cerebrum is absolutely analogous in construction to any other nervous arc. It is composed of centripetal and centrifugal fibres (having also registering ganglia). If in other nervous arcs the structure is merely automatic, can display no phenomena of itself, but requires the influence of an external agent — the optical apparatus inert save under the influence of light, the auditory save under the impression of sound — the cerebrum, being precisely analogous in its elementary structure, pre-supposes the existence of some agent to act through it.”

Professor Bain wrote: “The structure of the nervous substances, and the experiments made upon the nerves and nerve centres, establish beyond doubt certain peculiarities as belonging to the force that is exercised by the brain. This force is of a current nature; that is to say, a power generated at one part of the structure is conveyed along an intervening substance and discharged at some other part. The different forms of electricity and magnetism have made us familiar with this kind of action.”

So, Dr. M. P. Hatfield has said: “The arrangement of the nerve-envelopes is so like that of the best constructed electrical cables that we cannot help thinking that both were constructed to conduct something very much alike. I know there are those who stoutly maintain that nerve-force is not electric-

ity; and it is not, in the sense that an electrical battery is the same thing as a live man; but nevertheless nerve-force is closely allied to that wonderful thing that for the want of some better and clearer understanding we agree to call electricity."

Certain it is that the animal system generates electricity — or some kindred force — however small the quantity. The electrical torpedo is well known. Aldini's experiments with frogs' legs proved the existence of animal electricity. Matteucci demonstrated that "currents of electricity are always circulating in the frames of all animals." Dr. Prevost, of Geneva, "succeeded in magnetizing delicate soft iron needles by placing them near the nerves and perpendicular to the direction which he supposed the electric current took. The magnetizing took place at the moment when, on irritating the spinal marrow, a muscular contraction was effected in the animal." In producing the effects muscular action and chemical change are present. All states of body and mind involve constant molecular and chemical change. The suggestion arises that the brain, with its millions of cells and its inconceivable changes in substance, may be regarded as a transmitting and receiving battery.

§ 28. The brain being a kind of battery, and the nerves conductors of released stored-energy to different parts of the body, by a kind of action similar to the actions of electricity and magnetism, it is

suggested that, either by means of the ether, or of some still finer form of matter, discharges of brain-energy may be conducted beyond the limits of the body. If the nerve-tracks correspond to wires, this refined medium may correspond to the ether-field supposed to be employed in wireless telegraphy. As electrical movements are conducted without wires, or other visible media, so may brain-discharges be conveyed beyond the mechanism of the battery, without the intervention of nerves — except as they may constitute a part of the battery. Generally speaking, such discharges would originate in two ways: by direct mental action, or by mental or physical states — perhaps by a combination.

Telepathy and hypnotism illustrate these suggestions.

§ 29. *Fourth Basic Fact.* — *The brain-battery manifests, first, in ordinary conscious mental action; secondly, in the action of the subconscious mind.* Both the conscious and the subconscious minds are capable of originating vibratory movements in the ether-medium.

Professor James declares for “the existence of two different strata of consciousness, ignorant of each other, in the same person.”

He also says: “The evidence for telepathy, weak and strong, taken just as it comes, forms a fagot and not a chain. No one item cites the contents of another item as part of its own proof. But

taken together the items have a certain general consistency; there is a method in their madness, so to speak. So each of them adds presumptive value to the lot; and cumulatively, as no candid mind can fail to see, they subtract presumptive force from the orthodox belief that there can be nothing in any one intellect that has not come in through the orthodox experiences of sense. . . . For me the orthodox belief has not merely had its presumption weakened, but the truth itself of the belief is decisively overthrown." (See Sec. 5.)

IV

§ 30. FOURTH STUDY: *Explanations.*

The above considerations suggest the following :

- (1). The theory of "Spiritualism ;"
- (2). *Mental energy conveyed by means of an invisible material medium—impressing, not only minds, but inanimate objects as well*, as suggested above ;
- (3). Direct contact of man's spiritual self, by some mysterious "astral" extension or projection of itself, with other selves or with inanimate objects ;
- (4). The existence of an universal, immaterial, spiritual medium, in which all persons and things are immersed, and by means of which the communications and impressions are conveyed.

All the phenomena attending the supposed return of spirits can be accounted for, in the author's opinion, by the second explanation. This does not

disprove "spiritualism;" it simply makes the demonstration of the latter impossible to science, however true it may nevertheless be.

Extension of the self and direct contact of finite minds can never be scientifically verified by facts sufficiently connected or cumulative to form a basis for inevitable opinion, because all the facts can be referred to the second explanation.

Sir Isaac Newton said: "It is inconceivable that inanimate brute matter should, without the mediation of something else which is not material, operate upon, and affect other matter, without mutual contact; as it must do, if gravitation, in the sense of Epicurus, be essential and inherent in it. . . . That gravity should be innate, inherent, and essential to matter, so that one body may act upon another, through a vacuum, without the mediation of anything else, by and through which their action and force may be conveyed from one to another, is to me so great an absurdity, that I believe no man who has, in philosophical matters, a competent faculty of thinking, can ever fall into."

And Dugald Stewart, commenting upon these words, remarked: "The same train of thinking, which had led these philosophers to suppose that external objects are perceived by means of species proceeding from the object to the mind, or by means of some impression made on the mind by the brain, has suggested to a late writer a very different theory: that the mind, when it perceives an external object,

quits the body, and is present to the object of perception. The mind is not where the body is, when it perceives what is distant from the body, either in time or place; because nothing can act, but when, and where, it is. Now the mind acts when it perceives. The mind, therefore, of every animal who has memory or imagination, acts, and by consequence exists, when and where the body is not; for it perceives objects distant from the body both in time and place." That is, quits the body and comes in contact with the object perceived.

The existence of an universal spiritual medium is a possibility too remote, in view of the equally possible and more easily handled second theory, to require discussion. It would only demand attention after disproof of the latter. And it is immaterial, so far as methods and results of the manifestation of mind-power are concerned, whether the second or the fourth theory be adopted.

The thought of science rejects the "extension" theory.

§ 31. It remains, then, to affirm that the conveyance of these extraordinary communications and impressions have no explanation, or that they all may be referred to the second statement of theory — always excepting the action upon the finite mind of the Infinite, who, in the nature of the case, does not *necessarily* require an intervening medium.

The author holds that the theory of an universal

material medium, at least in our present existence, is reasonable and accords with the facts brought to light by psychic investigation.

In "Mental Suggestion" Professor J. Ochorowicz indicates some detail consideration:

"Every living being is a dynamic focus.

"A dynamic focus tends ever to propagate the motion that is proper to it.

"Propagated motion becomes transformed according to the medium it traverses.

"Motion tends always to propagate itself.

"Therefore, when we see work of any kind — mechanical, electrical, nervic or psychic — disappear without visible effect, then, of two things one, either

"A transmission; or

"A transformation.

"Where does the first end and where does the second begin?

"In an identical medium there is only transmission.

"In a different medium there is transformation.

"You send an electric current through a thick wire. You have the current, but you do not perceive any other force. But cut that thick wire and connect the ends by means of a fine wire; the fine wire will grow hot; there will be a transformation of a part of the current into *heat*. Take a pretty strong current and interpose a wire still more resistant, or a very thin carbon rod. The carbon will

emit *light*. A part of the current then is transformed into heat and light. This light acts in every direction round about, first visibly as light, then invisibly as heat and as electric current. Hold a magnet near it. If the magnet is weak and movable, in the form of a magnetic needle, the beam of light will cause it to deviate; if it is strong and immovable, it will in turn cause the beam of light to deviate. And all this from a distance, without contact, without special conductors.

“A process that is at once chemical, physical and psychical goes on in a brain. A complex action of this kind is propagated through the gray matter, as waves are propagated in water. . . . Regarded on its physiological side, an idea is only a vibration, a vibration that is propagated, yet which does not pass out of the medium in which it can exist as such. It is propagated as far as other like vibrations allow. It is propagated more widely if it assumes the character which subjectively we call emotive. But it cannot go beyond without being transformed. Nevertheless, like force in general, it cannot remain in isolation, it escapes in disguise.

“Thought stays at home, as the chemical action of a battery remains in the battery; it is represented abroad by its dynamic correlate, called in the case of the battery, a current, and in the case of the brain — I know not what; but whatever its name may be, it is the *dynamic correlate of thought*.

“I have chosen to use the term *dynamic correlate*.

There is something more than that; the universe is neither void nor dead. A force that is transmitted meets other forces, and if it is transformed only little by little, it usually limits itself to *modifying* another force at its own cost, though without suffering perceptibly thereby. This is the case particularly with forces that are persistent, concentrated, well seconded by their medium; it is the case with the physiological equilibrium, nervic force, psychic force, ideas, emotions, tendencies. These modify environing forces without themselves disappearing; they are but imperceptibly transformed, and if the next man is of a nature exceptionally well adapted to them, they *gain* in inductive action."

V.

FIFTH STUDY: *The Present Theory.*

§ 32. Here, then, is a *possible* explanation of communications and influences conveyed from mind to mind without the intervention of the common, visible means, of the physical senses as ordinarily understood.

The conclusion will be the same on the supposition of a special refinement of sense-perception beyond that recognized in the text-books, so that such impressions are still conveyed to their appropriate nerves, the latter being, however, capable of receiving inconceivably minute vibrations of the surrounding medium. Whether the communications are concerned with the brain centre only, or with the

entire nervous system, would seem to be an indifferent question.

§ 33. And if brain-energy can thus pass the limits of the body, and if the medium of such action is an ether-like existence in which all things are immersed, may we not have here an explanation of the popularly-believed "influence of things"?

In "A Mortal Antipathy," Oliver Wendell Holmes makes Dr. Butts say: "The circumstances connected with the very common antipathy to cats were as remarkable in many points of view as the similar circumstances in the case of Maurice Kirkwood. The subjects of that antipathy could not tell what it was which disturbed their nervous system. All they knew was that a sense of uneasiness, restlessness, oppression, came over them in the presence of one of these animals. . . . It may be through some emanation. It may be through the medium of some electrical disturbance. What if the nerve-thrills passing through the whole system of the animal propagate themselves to a certain distance without any more regard to intervening solids than is shown by magnetism?"

Doctor Holmes gives, in "Over the Teacups," an interesting account of a breakfast conversation with the members of his own household concerning a case of "trial by battel," and of his finding immediately in the morning mail, a letter from an English friend referring to the specific trial — that of Abraham

Thornton — which had been under discussion, and to nothing else.

Then "Number Seven" remarks: "The impulse which led you to tell that story passed directly from the letter, which came charged from the cells of the cerebral battery of your correspondent.

"What! you cannot conceive of a charge of *cerebricity* fastening itself on a letter-sheet and clinging to it for weeks, while it was shuffling about in mail-bags, rolling over the ocean, and shaken up in railroad cars? And yet the odor of a grain of musk will hang round a note or a dress for a lifetime. Do you not remember what Professor Silliman says, in that pleasant journal of his, about the little ebony cabinet which Mary, Queen of Scots, brought with her from France — how 'its drawers still exhale the sweetest perfumes'? If they could hold their sweetness for more than two hundred years, why should not a written page retain for a week or month the equally mysterious effluence poured over it from the thinking marrow, and diffuse its vibrations to another excitable nervous centre?"

In these illustrations there is at least a suggestive value. Doctor Holmes remarked elsewhere: "We know that every human being, as well as every other living organism, carries its own distinguishing atmosphere. If a man's friend does not know it, his dog does, and can track him anywhere by it. This personal peculiarity varies with the age and conditions of the individual. It may be agreeable or

otherwise, a source of attraction or repulsion, but its influence is not less real, though far less obvious and dominant, than in the lower animals."

The immediate vicinity of the individual or thing, then, existing in various states and conditions, may be called the Psychic, or the Personal Atmosphere.

§ 34. Let it be noted, however, that the theory of the following pages is not scientifically demonstrated as such. It is set forth and analyzed as a basis for practical suggestions that will surely prove useful in contact with other people. It involves many elements of truth, and the author accepts it until a better be offered. The fact that it is not new in its basic idea — thought communicated through ether-vibrations — but is rather common in current literature, may lend weight to its analysis as given in these pages. The ether is accepted by science as a reality, and as a medium for light, heat, electricity, magnetism, etc. The nervous system is certainly comparable to an electric battery with connecting wires. Communications of thought and feeling without the mediation of sense-perception as commonly understood, is now established. Inanimate objects exert, now and then, "strange influences." People certainly carry with them a Personal Atmosphere. The representation of the condition of these facts by a Psychic Field compared to the magnetic or electric field becomes, therefore, if not plausible, at least convenient. As such a "field" exists

surrounding the sun, so may a "field" be assumed as surrounding each human individual. "We have already strong grounds for believing that we live in a medium which conveys to-and-fro movements to us from the sun, and that these movements are electro-magnetic, and that all the transformation of light and heat, and indeed the phenomena of life, are due to the electrical energy which comes to us across the vacuum which exists between us and the sun — a vacuum which is pervaded by the ether, which is a fit medium for the transmission of the electro-magnetic waves." By means, then, of a similar theory applied to mind and brain and body we may find reasonable explanation of many otherwise insoluble mysteries in our life, and, which is of more importance, deduce certain suggestions for the practical regulation of life in the greatest individual interest.

The analysis to follow stands for facts of common experience, and the rules that come after call for a rational and beneficial exercise of the great soul-power herein treated — the practical Will. By means of the theory the facts and various practical suggestions may now be readily indicated.

VI.

SIXTH STUDY: *The Personal Atmosphere Analyzed.*

There are many *kinds of Personal Atmospheres*, depending, first, upon the character of the individ-

ual Will, whether permanent or variable; secondly, upon individual gifts or endowments; thirdly, upon certain personal characteristics.

§ 35. *First Order of Personal Atmosphere.* In the first order are those suggested by the *Moods of Will*. These may be named as:—

The Atmosphere of Feeling.	The Lethargic.
The Atmosphere of Energy.	The Indolent.
The Atmosphere of Concession.	The Insistent.
The Atmosphere of Decision.	The Indecisive.
The Atmosphere of Continuance.	The Fickle.
The Atmosphere of Understanding.	The Non-perceptive.
The Atmosphere of Reasonableness.	The Irrational.
The Atmosphere of Righteousness.	The Unrighteous.

§ 36. *Second Order of Personal Atmosphere.* In the second order are those suggested by *natural gifts*:—

The Poetic Atmosphere.	The Prosaic.
The Artistic Atmosphere.	The Non-æsthetic.
The Musical Atmosphere.	The Non-musical.
The Inventive Atmosphere.	The Non-inventive.
The Logical Atmosphere.	The Illogical.
The Scientific Atmosphere.	The Non-scientific.
The Commercial Atmosphere.	The Non-commercial.
The Oratorical Atmosphere.	The Non-magnetic.
The Atmosphere of Leadership.	The Subservient.
The Executive Atmosphere.	The Non-executive.
The Judicial Atmosphere.	The Non-judicial.
The Constructive Atmosphere.	The Destructive.

§ 37. *Third Order of Personal Atmosphere.* In the third order are those suggested by certain personal *characteristics*: —

The Altruistic Atmosphere.	The Selfish.
The Trustful Atmosphere.	The Sceptical.
The Intellectual Atmosphere.	The Emotional.
The Reasonable Atmosphere.	The Unreasonable.
The Practical Atmosphere.	The Visionary.
The Sane Atmosphere.	The Insane.
The Law-abiding Atmosphere.	The Criminal.
The Ambitious Atmosphere.	The Lethargic.
The Cheerful Atmosphere.	The Gloomy.
The Hopeful Atmosphere.	The Discouraged.
The Inspiring Atmosphere.	The Depressing.
The Quiet Atmosphere.	The Restless.
The Peaceful Atmosphere.	The Stormy.
The Strong Atmosphere.	The Weak.
The Brilliant Atmosphere.	The Dull.
The Social Atmosphere.	The Solitary.
The Attractive Atmosphere.	The Repelling.
The Soothing Atmosphere.	The Irritating.
The Polite Atmosphere.	The Boorish.
The Gentle Atmosphere.	The Harsh.
The Pure Atmosphere.	The Impure.

VII.

SEVENTH STUDY: *Advance Suggestions.*

On the basis of these analyses, we may now perceive the value of certain advance suggestions :

§ 38. *On the Will-atmospheres.* These are all subject to intelligent control and development. If the

directions of "*Power of Will*" have been followed, these elements of your Personal Atmosphere have been already highly cultivated. Your Psychic Field is full of feeling, of energy, of a rational concession, of decision, of perseverance, of intelligence, of reasonableness and of righteousness.

§ 39. *On the Gift-atmospheres.* These are endowments of nature. Examine the illustrative lists to discover corresponding qualities in your own Personal Atmosphere. If you possess any indicated by the left-hand column, cultivate them to the highest possible degree, without neglecting other elements of your character. If any are absent, or if your Personal Atmosphere is indicated by any word in the right-hand column, observe whether attention to that matter is feasible or will avail anything. You may be hopelessly prosaic, or inartistic, or unmusical, or subject to the Will of others, etc. It will then be a waste of energy to attempt the development of what nature has not intended you to possess. But, on the other hand, you may be now illogical, yet capable of acquiring the power of correct thinking; or a poor speaker, yet capable of improvement in that respect; or not constructive, yet capable of growing an ability to put things or ideas in order and together. And so on. In any such case, a demand upon your Will appears. Will to improve in these particulars. This means self-culture and a stronger power of Will by exactly so much.

§ 40. *On the Atmospheres of Personal Characteristics.* These are all subject to the determined Will. Compare your self-knowledge with the two columns. Wherever you perceive your Personal Atmosphere to be indicated by any of the left-hand words, study it in that respect, note possibilities of improvement, and use the Psychic Field to the utmost and for the best. Wherever you see that any word on the right-hand suggests your Personal Atmosphere, become thoroughly familiar with the facts, and determine to eliminate from your Psychic Field all characteristics so indicated.

It would be well to make these studies and efforts subjects of special thought and Will-power for certain stated periods. Examples:

§ 41. *On the First Order.—Atmosphere of Feeling.* Recognize the opposite. Then ignore. Throw the greatest conscious and sustained interest into everything taken hold of for a day or a week.

Atmosphere of Energy. Throw the utmost sense of Will into everything undertaken for a day or a week.

And so on to the end of the list.

§ 42. *On the Second Order.—The Poetic and Artistic Atmospheres.* Recognize the opposite. Then ignore. Elevate the mind to the level of poetry and art, with feeling and energy, in all things, carried on for a day or a week. Or, determine to cast out of

your life everything that is prosaic, or deformed, or non-artistic. Invest all things with a sensible feeling of beauty, order, nobility. Some people do this naturally and habitually. The masterful Will can accomplish wonders in this direction. Make each study-effort an exercise for several weeks, to the end of both lists, adapting yourself of course, to the requirements indicated by the words.

Similarly with the third order. The exercises here suggested are entirely practical. You can acquire any Personal Atmosphere, aside from some determined by natural endowment, you desire. It will be eminently worth your while to make an exercise as suggested of each line in the three orders of Personal Atmosphere, and proceed methodically to the end of all the lists. Having done this, return, and make the left-hand words permanent symbols of the Psychic Fields of your life.

§ 43. As you proceed, call upon the deeper self to feel, to make real in your inner moods, the ideal of the Atmospheres indicated on the left hand of the lists. Affirm confidently that such (named) is your Atmosphere — your mood — for a day or a week. Thus with all the Atmospheres in the lists.

We are creatures of habit, and habit has always to do with the sub-conscious or deeper self, as shown in the automatic action of the physical organs, as shown also in acquired and established ways of doing things which originally demanded Will.

The deeper self, in the latter instances, comes at last to direct the necessary movements without our being aware of the fact. But we have habits of feeling and thought as well. These also have come under the sway of the sub-conscious self. If our physical movements and mental states and actions are habitually right it is because the deeper self has been instructed thus to take charge of these matters. *That self will do as we ourselves command. When we resolutely assume right, agreeable, ideal feelings resolutely assume right, true, ideal thoughts, we instruct the deeper self to form corresponding habits and in time we actually feel and think as thus assumed. Then we become what we have assumed, felt, thought. And so, finally we develop the Personal Atmospheres indicated by such feelings and thoughts. The inner attitude, at first assumed, and continually asserted, then become real, or at last actually realized, has transformed us. This is the law. It is infallible.*

Before proceeding, however, read the remaining pages of this book.

We now go on to a further analysis of the Personal Atmosphere. Such analysis yields the following.

VIII.

§ 44. EIGHTH STUDY: *Significant Propositions.*

Proposition 1. Every centre of electricity and magnetism has its field in which the force is

greatest, and from which that force radiates in every direction, if permitted to do so.

“The electrical field is the portion of space in the neighborhood of electrified bodies, considered with reference to electrical phenomena.”

Proposition 2. The human brain has also its Psychic Field, the Personal Atmosphere.

Proposition 3. The body is gross matter provided with a nervous system extending to various parts of the surface.

Brain-energy is transmitted through the nervous system. In transmission beyond the body, it may proceed directly from the brain, or it may employ the nerves; or both operations may take place.

Proposition 4. The brain and nervous system is surrounded by, let us call it the ether. But it is also pervaded by such medium. It is immersed, as it were, in an ether-bath, the material of which penetrates it throughout.

Proposition 5. All bodily states, all nervous action, all mental activity, and mental conditions, set the pervading and including ether-medium in motion, of a vibratory character, and in established ways and according to established laws. And these may be governed largely by Will.

Let us suppose a mass of jelly to be suspended in

water. The slightest movement taking place within the mass will be communicated to the pervading and surrounding water. Any movement in the water will also be conveyed to the mass. Movement from the mass will flow outward until absorbed, or diverted, or increased, or diminished by other movements originating elsewhere. The movements occurring in the immediate vicinity of the mass will of course be most numerous and pronounced or appreciable. Some movements will continue undisturbed for considerable distances. If there are similar agitated masses in the water, the various movements may be communicated to one another, and they may be augmented, or diverted, or decreased, or neutralized, or transformed, each by the other.

Similarly (for the illustration is suggestive only) with the brain immersed in the ether-medium.

Brain and nerve-energy create the Field, the Personal or Psychic Atmosphere.

In the Field the vibrations are most numerous and intense.

Vibrations, or movements, extend outward from the Field, and by the Field vibrations or movements are received.

In the intervening space, vibrations from Fields — from brains — meet, or cross, and are variously affected, as in the case of the supposed water-impulses.

In any Field incoming vibrations may be neutralized in many ways, thus making no impression upon the otherwise receiving brain.

Or they may reach that centre, either with original force, or as augmented.

In the latter cases, the receiving mind may fail of recognition because of distracting conditions submerging consciousness of their reception.

Or, again, being recognized as impressions, they may, for various reasons, fail of correct interpretation.

They may also be transformed, so to speak, before reaching the receiving brain, and, being then correctly recognized and interpreted, carry a different signification from that originally obtaining.

If not thus modified, and if the two brains are in accord, as to Fields and as to conditions, and if various possible distractions are not present, the movements will be received, recognized and interpreted in their original character.

If such harmonious conditions obtain as between one Field and the Fields of several people, the vibrations will of course be greatly intensified.

Let us illustrate in a general way, without specific repetitions, by coarser suggestions. If two sets of water-waves, that are exactly alike in height and in length from wave-crest to wave-crest, meet in the same line of direction, so that the crests of one set come exactly over the troughs of the other set, the result will be a smooth or level surface. The waves are neutralized. If crests chance to coincide directly with crests, there will occur increase of wave-height. Such hypothetical cases merely illustrate

in a crude way the idea of coalescence of movement and increase or neutralization of vibrations. The illustration might go on with suppositions of waves meeting "head-on" instead of coinciding in a forward movement, of waves making a "cross-sea," of waves coming together with unequal velocities, and so on, and so on. We may have, not only up and down undulations in a medium, but transverse, "right-and-left to-and-fro" movements of the medium. ("All fluids that we know transmit any blow that they have received by waves which undulate backward and forward in the path of their own advance. The ether undulates *athwart the path of the wave's advance.*") And we may think of rings like those thrown off by a smoker, meeting in all sorts of ways, rebounding, merging, neutralizing one another — in part, or sufficiently to secure a smaller resultant ring, — and so on. You are invited to concentrate here and to work out in your own imagination the various consequences of such meetings "head-on" and meetings-up-with, all sorts of up-and-down waves, right-and-left waves, smoke rings — rotating from circumference to inner hole-surface, revolving as wholes along the line of outer circumference, wobbling, going ahead edge-on, or sidewise, or at an angle with the plane of whole circumference, and so on. If the effort becomes confusing, how complex, then, the ether-movements of your Personal Atmosphere.

You see, thus, that if you are in a state of agitation, your field is full of confused movements; that if your energy is controlled and directed in one general line of intention, your field is orderly and conveys its own movements without confusion.

You see, too, that your unspoken influence over others depends upon the energy and harmony of etheric movements in your own Personal Atmosphere for one thing, and for another thing upon the energy or lack of energy and the harmony or confusion of their Personal Atmosphere. If theirs is chaotic, your "waves" can get into such chaos only accidentally. So also of the reverse — with their influence upon yourself. If their etheric movements are weak and confused, your ether-waves may pass into their fields, excite the brain, and be read as signs by the mind and obeyed. If there is general harmony between your field and that of another person, the desirable influence will be mutual. So also of the reverse. If other Personal Atmospheres are orderly and energetic, such conditions may oppose your "wireless" movements, nullifying them, perhaps following back along the path of your defeat, and thus influencing you. (See for a fuller discussion of the matter, "*Power for Success.*")

All this, kindly observe, signifies deductions from the very latest science given us to-day. The suggestions may seem rather foolish to you, but you are invited to remember that "there are more things

in heaven and earth than are dreamt of in your philosophy." The author has known many a mind to begin with scouting considerations of the character of those found in this book, yet to end not only in profound faith therein, but in a larger, hopefuller and richer and more successful life as well.

Proposition 6. As nerve-energy may be stored up, so may thought-energy be accumulated. The brain may through the Will store up the force of such ether-vibrations. The Field may in turn be deliberately "charged."

Proposition 7. Such impressions, similarly, may be conveyed to and stored up by inanimate objects. The people are familiar with facts attesting the "influence" of things not to be explained by the operation of the senses or the imagination, or of communications between minds as suggested in this chapter. Things seem to acquire a character of a personal nature. Beyond the philosophy of light the words of Professor John William Draper are true. "Upon the walls of our most private apartments, where we think the eye of intrusion is altogether shut out and our retirement can never be profaned, there exist the vestiges of all our acts, silhouettes of whatever we have done.

"A shadow never falls upon a wall without leaving thereupon a permanent trace, a trace which might be made visible by resorting to proper pro-

cesses. Photographic operations are cases in point. The portraits of our friends, or landscape views, may be hidden on the sensitive surface from the eye, but they are ready to make their appearance as soon as proper developers are resorted to. A spectre is concealed on a silver or glassy surface until, by our necromancy, we make it come forth into the visible world.

“Radiant forces are passing from all objects to all objects in their vicinity, and during every moment of the day and night are daguerreotyping the appearances of each upon the other; the images thus made, not merely resting upon the surface, but sinking into the interior of them; there held with astonishing tenacity, and only waiting for a suitable application to reveal themselves to the inquiring gaze. You cannot, then, enter a room by night or day, but you leave on going out your portrait behind you. You cannot lift your hand, or wink your eye, or the wind stir a hair of your head, but each movement is infallibly registered for coming ages. The pane of glass in the window, the brick in the wall, and the paving-stone in the street, catch the pictures of all passers-by, and faithfully preserve them. Not a leaf waves, not an insect crawls, not a ripple moves, but each motion is recorded by a thousand faithful scribes in infallible and indelible scripture.”*

And if this is true of inanimate objects, why

* “*The Soul of Things.*”—WM. DENTON, p. 278.

should it not be equally true of living bodies, since here also etheric activities are incessantly going on? "All bodies, organic bodies more especially," remarked Professor William Denton, "are transmitting influences continually to surrounding objects, the tendency of which is to bring these objects into a similar condition to their own. . . . Not more certainly does a rose diffuse its fragrance than human beings dispense their influence wherever they go. We are each surrounded by an atmosphere, which can convey to sensitives the impression of our character and condition. Wherever the foot touches the ground, the impression of the man is left upon it, so that even the dog, by means of it, can track his master hours after he has passed over the ground. . . . Houses become so imbued with the influence of the people that live in them that sensitive persons can feel that influence as soon as they enter; and if it is unpleasant, they have a feeling of uneasiness, of positive unhappiness, as long as they are subject to it."

In perfect harmony with the above quotations are the following words from Dr. Hampson, speaking with regard to radio-activity: "When we have realized that these phenomena are shared, though in small degree (relatively — author), by common substances, we may discover therein the explanation of many baffling puzzles. It has been an insoluble problem how an almost endless amount of scent-sensation could be produced by an almost

infinitesimally small quantity of material. A grain of musk can, without apparent diminution, distribute scenting material through the frequently changed air of a room for years. . . . It may be that the olfactory nerves are sensitive to impressions not only, perhaps not at all, from molecules and atoms, but from the corpuscles into which they disintegrate. . . . The simultaneous presence of different corpuscles in various combinations may produce as many and complex smell-sensations as there are compounds of the elements. So exceedingly small quantities of material in the radio-active state may be able to produce as definite and appreciable effects upon the consciousness through the olfactory nerves as upon the electroscope by ionization of the air (its decomposition into oxygen and hydrogen gases).”*

Thus is it suggested that both by etheric vibrations and by emanations of particles, objects may produce permanent impressions upon objects and persons, and persons upon persons and objects.

Intensely suggestive, therefore, is the following passage from President Edward Hitchcock, of Amherst College, written so long ago as 1851: “It is just as if the universe were a tremulous mass of jelly, which every movement of his (man) made to vibrate from the centre to the circumference. It is as if the universe were one vast picture gallery, in some part of which the entire history of this

* “*Radium Explained*,” p. 117.

world, and of each individual, is shown on canvas, sketched by countless artists with unerring skill. It is as if each man had his foot upon the point where ten thousand telegraphic wires from every part of the universe meet, and he were able, with each volition, to send abroad an influence along those wires, so as to reach every created being in heaven and in earth. It is as if we had the more than Gorgon power of transmuting every object around us into forms beautiful or hideous, and of sending the transmuting process forward through time and through eternity. It is as if we were linked to every created being by a golden chain, and every pulsation of our heart or movement of our mind modified the pulsation of every other heart and the movements of every other mind. Wonderful, wonderful is the position man occupies, and the part he acts! And yet it is not the dream, but the deliberate conclusion of true science.”*

Thus we come to a further proposition, one of the most practical importance.

Proposition 8. But matter is never at rest, and as personal ether-movements are constantly passing from brains and constantly being received by brains, the accumulated impressions received from personality are, in weaker form, given off or reflected from immaterial objects.

Observe the following:

* “*Religion and Geology*,” p. 439.

The clothing receives them. Do not wear the same outer garments for long without airing and change. Do not wear those of other people. Never put on second-hand clothing.

They are impressed upon books. In using second-hand books shut the Will against any influence of former owners.

Similarly with furniture. If second-hand it should be thoroughly renewed. Constantly used furniture should also frequently be renewed and rearranged.

Like influences obtain with tools and various implements. Long used, they acquire some personal character, and should be neither borrowed, nor purchased, nor loaned. If they have passed through a morose, or evil, or unfortunate history, the owner may well afford a new set.

Frequented rooms and places store up this mass of human influences. The kitchen borrows the cook's character. The dining-room registers the public family life. Sleeping-chambers, especially, record the nameless history of undiscovered hearts. The writer is convinced that he has dimly "sensed" something of the personality of former occupants in various houses where he has lived. It is a common thought that rooms may be pervaded by the "presence" of absent people sometime unfamiliar there. The atmosphere of a vacated saloon must differ vastly from that of a reputable theatre, an art museum, a college or a church.

Proposition 9. The Personal Atmosphere exerts a marked influence upon others in certain familiar cases. It appears in the sick-room, in "magnetic" persons or speakers, in successful detectives and gamblers, in famous diplomats, in some so-called "revivals," in epidemics of a mental character, in vast popular movements. Here, especially, the influence of a strong Will is apparent.

Proposition 10. To the Personal Atmosphere may be attributed the origin of many deep and lasting friendships and loves, otherwise inexplicable, as well as of apparently causeless and groundless aversions and hates. In its occasional overmastering power we have an explanation of curious cases of personal subjection to others. It is often by brain- or heart-movements not accompanied by really offensive word or gesture that insult is perceived, the mind interpreting the invisible sign unerringly. Personal Atmosphere often assimilates other people's thoughts, a spontaneous unanimity of expression thus frequently springs up all over a country, and discoveries and inventions leap forth in surprising similarity.

Proposition 11. The Personal or Psychic Atmosphere is, therefore, a *subject* of influences and communications, making for depression, exhilaration, hope, fear, courage, loves, hates, health, illness, moral forces, and the like. So, also, unaccount-

able impulses, determinations and "freak" actions may thus originate.

Proposition 12. Psychic Atmospheres, as has been suggested, may mutually neutralize their influence upon their owners.

Or they may raise or lower one another's tone.

Or they may more or less modify to effects different from those of either originally.

Or they may co-ordinate, and thus cause mutual benefit or injury.

Proposition 13. The Psychic Atmosphere is in character both positive and negative.

One Field may be, now positive, now negative, to another.

One may also be negative to that of a second person, while positive to that of a third.

Proposition 14. Personal Atmosphere has further character:

It may be "good." In a moral sense; because of endowments; because of a healthy body or mind; because of helpfulness; because of its tone. And so on. An artist may possess a good moral Field, or a Field that is artistic whether moral or no; or a Field determined by a healthy body, or a healthy mind; or a Field that is easily and beneficially excited toward others; or a Field characterized by cheerfulness, or courage, or vigor, or dignity, or high purpose.

It may be "evil." In a moral sense; because of unenviable endowments; because of ill-health, bodily or mental; because of indifference toward others; because of a low tone. The artist may not be moral; if moral, he may be endowed for inferior kinds of work; his body may be consumptive, or his mind may be more or less unsound or ill-balanced; his tone or temper may be low.

Proposition 15. The Personal Atmosphere is usually partly good, partly evil. The items enumerated in the two above paragraphs suggest a large number of possible combinations. Good health, bad morals, high and correct artistic influences, a melancholy tone, may combine to determine the Field of one person.

Proposition 16. The Psychic Atmosphere of one mind may be good in its action upon that of another, but evil in its action upon that of a third. The brain-vibrations of Fields do not always harmonize, do not always synchronize. "He is not to my mind." Apart from morals, the influence of a Personal Field is relative; whether it is good or evil depends greatly upon the relation of one person to another, either permanently or occasionally. Some Fields complement others, supplying what they lack: "She is just his mate." Some Fields excite others to intenser activity: "That person inspires me." Some Fields lower the intensity or

tones of others: "What a depressing person!" The vibrations of some Fields entering others overwhelm the latter: "In his presence he seems to lose his personality."

Proposition 17. The Personal Atmosphere varies from time to time in the same person. Now the good or evil character prevails; now the ether-movements of the Field are numerous, active, intense, forceful, clear of confusion; now they are fewer, languid, weak and confused.

Proposition 18. The laws of action in Personal Atmosphere are simple:

1. Every good or evil condition of the Field is attractive toward a like condition in another Field, and repellent toward an opposite condition.

2. If a person's Psychic Atmosphere is good, either now and then, or prevailingly, he will, by so much, infallibly send out beneficial ether-movements to all similar persons around him, and will receive from them like beneficial influences.

3. Conversely, a false or evil Field makes itself felt upon people of its kind, and as well receives readily their ether-vibrations.

4. A perfect and healthy Psychic Atmosphere, morally, intellectually and emotionally, possessed of a strong Will intelligently employed, would never yield to influences of an evil nature.

But in all human beings the Personal Atmos-

phere is of a mixed character. Hence, every person, even though possessing a Psychic Field in the main good or healthy, throws out vibrations of an evil and injurious kind, and the Atmosphere of each is, therefore, subject to mal-influences swarming around it in inconceivable numbers and complexity.

So, also, few, if any, people are absolutely bad, but are causes of various good influences, and subject to the vast sea of benevolent ether-movements surrounding them.

Proposition 19. The great and predominant characteristics of *Psychic Atmosphere in its best estate* may be expressed in the following words:

Health. Self-control. Intelligence. Talent. Education. Will. Energy. Love. Pride. Hope. Cheerfulness. Belief. Friendship. Benevolence. Justice. Truth. Moral Purpose. Worship.

Proposition 20. The evil Personal Atmosphere may be symbolized by opposite words: *Ill-health — weakness — dullness — ignorance — flabby Will — indolence — lovelessness — vanity — pridelessness — discouragement — irritability — melancholy — scepticism — unfriendliness — low purpose — selfishness — injustice — untruthfulness — indifference and irreverence.*

Proposition 21. Personal Atmospheres differ in nature as well as in character. The nature of

the Psychic Field is determined by the individual's original constitution; its character by the quality of personality behind it.

Character is the sum total of traits and qualities acquired by the use or modification of original endowments. Nature is the force with or against which every individual must work in determination of his character. Both the nature and the character of the Psychic Field are, therefore, supremely matters of Will.

Proposition 22. The laws and operations of Psychic vibrations constitute the natural causes of social groupings. All other influence drawing individuals into combinations are accidental and artificial. Psychic segregation is of the nature of things, and tends to permanency. Here is the orthodoxy of reason in "Heaven" and "Hell."

Proposition 23. Inevitably, now, it must appear that the Will is the secret spring and power in all Psychic Atmospheres.

Every human being has the privilege to make his Personal Atmosphere largely what he will as to modifications of original endowments, and altogether what he will as to character.

The Psychic Field is the Throne-room of the Will.

A weak Will means a feebly vibrant Personal Field, whatever the man's character.

A feeble Will cannot control its own Atmos-

phere, nor send out strong influences, nor repel the ether-movements proceeding from others. It can only yield its Field to psychic control.

A strong Will vibrates its Field, fills it with powerful ether-movements, and repels or receives approaching influences as it chooses, equally irrespective of its owner's character.

A strong and good Will attunes with the nature of things, which is God. The region of noble character is here.

Proposition 24. It is for the Will, then —

1. To originate and maintain and control the best possible Personal Atmosphere.
2. To draw into its own Field the ether-vibrations of others at its sovereign election.
3. To permit the incoming of ether-movements as it may determine.
4. To repel all evil and injurious influences.

Remember! The attracting and repelling power of Will acts through the Psychic Atmosphere of the individual. The weak cannot attract or repel the strong, except by the affinity or repulsion of moral conditions. The good Atmosphere *will* attract, not the evil, but its own kind alone, and will repel the evil. The evil *can* attract, not the good, but its own kind alone, and will repel the good.

Similar laws obtain as to the *nature* of Personal Atmosphere.

Hence, the vast importance of intelligent Will-culture.

§ 45. *The development and control of a good Personal Atmosphere, with endowments improved and character built up, must, therefore, for highest success in life, be powerfully and constantly willed.*

Ill bodily conditions attract evil physical influences—unless Will steadfastly opposes them, creates counter vibrations, and invites healthful incoming ether-movements.

“Flabby” intellectuality creates a bad Personal Atmosphere, which must be transformed into a higher, the latter to be maintained by resolute determination to cultivate a vigorous and reasonable mind.

The Personal Atmospheres of health, self-control, intelligence, education, Will, energy, love, pride, hope, cheerfulness, belief, friendship, benevolence, justice, truth, moral purpose, worship, are all products of strong, persistent and right Will-power.

And of nothing else, for “the Power not ourselves that makes for righteousness” co-operates with Will, and never transcends it.

These Atmospheres may be created and mightily urged to attract their kind and to repel their opposites. If you will take these words just above, one at a time, and make each for a day, or longer,

the centre of thought and feeling, wherever you are, whatever you may be doing, seeking to know all its meaning, trying to make it a part of yourself, endeavoring to be and to live that word, you will unfailingly develop its corresponding, that is, a strong and good, Personal Atmosphere. Sink them into the latent mind.

So, also, the Atmospheres suggested by the opposite set of words may be gradually eliminated from your life by resolute and persistent exertion of the Will. But this is to be accomplished, not by thinking of the words or their conditions and trying to repel them, but by dwelling upon their opposites, and by determined shutting of the Personal Field against evil vibrations, whenever made known in consciousness, and as a permanent attitude in life.

INTERLUDE.

§ 46. And now we come to a very sovereign conception, one which at a certain stage in the individual's career places the whole responsibility for his body, his mental life and his moral character upon the intelligent use of his Will. When you perceive the force of the following paragraphs you will see that your Personal Atmosphere is a matter of your own choosing.

All the activities which take place throughout the body have been induced by processes which have appropriated activity from nature, decomposed

and reconstructed such activity, and finally utilized its various phases in building structure and carrying on function. These processes have for cause, it is reasonable to say — what other can be said? — the psychic factor, that is, the self.

Thus Lotze said: "So long as the soul was regarded as indivisible substance, it could only be supposed to enter the body at a single instant and in its entirety; whereas, if we renounce these ideas of an external conjunction (or introduction of soul into body at some period of body's history), we need no longer wish to fix the moment at which the soul enters into a development which at first is supposed to produce only physical actions. There is nothing to prevent us from looking at the formation of the soul as an extended process in time, a process in which the Absolute gradually gives a further form to its creation."* So, Professor Stumpf observes: "I would even find no serious difficulty in the assumption that psychical life (soul) was produced by organic processes (organic material) in particular stages of their development, and is even now produced in the development of every individual."*

When we reduce matter from a hard, abiding stuff to a complex of etheric or finer movements, and conceive of the medium of such movements as the thought-stuff of an Infinite Reality within and behind all Nature, such a theory of the origin of our psychic personality seems entirely admissible.

Quoted by RICE in "*Religion in an Age of Science*" (1903), p. 269,

But it should be observed that the command of the soul over its material environment must begin somewhere in its career, even though it have its origin in a material basis. The self is certainly to be regarded as a product of material activities preceding its birth, but it is evident that birth begins responsibility in self and the power in self to draw to its use those activities called matter which it requires as a temple-system in which to exist and unfold by reaction its wonderful possibilities, to unify a complex of activities thus appropriated and rearranged, and to hold together such a system as the human body.

If, then, we conceive of the self as the final builder of the body, we must remember that it can do this successfully only as it works in conjunction with law. The law of laws of the whole process above indicated is the Law of Harmony. By this is meant a demand for action in accord with the requirements of the highest self and the nature of the body and the universe in which it exists. The power by which the whole process is conducted and by which it may be brought under the law of harmony is — the Will. (See "*The Culture of Courage*" on the body considered as a system.)

§ 47. Let us think a moment of a magnetic field. "The process of magnetization," says Sir Olive Lodge on the older theories, "as conducted with a steel magnet on other pieces of previously inert

steel, in no case really generates new lines of magnetic force, though it appears to generate them. We now know that the lines which thus spring into corporeal existence, as it were, are essentially closed curves or loops, which cannot be generated; they can be expanded or enlarged to cover a wide field, and they can be contracted or shrunk up into insignificance, but they cannot be created, they must be pre-existent; they were in the non-magnetized steel all the time, though they were so small and ill-arranged that they had no perceptible effect whatever; they constituted a potentiality for magnetism; they existed as molecular closed curves or loops, which, by the operation called magnetization, could, some of them, be opened out into loops of infinite area and spread out into space, where they are called 'lines of force'. They then constitute a region called a magnetic field, which remains a seat of so-called 'permanent' magnetic activity, until, by lapse of time, excessive heat, or other circumstance, they close up again." *

This much might have been said in the older works. Even now, in the age of the "generation" of magnetism by electricity, the same conclusion must hold good, so far as it means that magnetism is not newly created. Whether or no, the older conclusion serves the present purpose. *All that man rightly is he transforms from an infinite source.*

* "*Life and Matter*" (1905), p. 124.

He creates nothing save his own feeling and thought; but he may use every existing thing in the universe. And the meaning of life is this: that by as much as we come into harmony with Nature's laws, by so much do we constitute each personality a field of power. We cannot create that power; we can only use it. By right use we may "constitute a region called a Personal Atmosphere." Thus, whoever will think himself — *assume* himself in harmony with the whole Universe, *assert* by his inmost mental attitude that such is surely the case, and *ascend* in conduct to the level of the assumption and assertion (see "*Business Power*"), shall infallibly develop a Personal Atmosphere that shall draw all essential values to his life, adjust harmoniously with all right persons, and build within and about him a structure of human character more stately and fair than the Taj Mahal of India, comparable, indeed, to the majesty and order of the very Universe in which, as one of its goals and triumphs, he finds himself placed.

For a perpetual régime, now, the student should observe the following

IX

§ 48 NINTH STUDY: *Practical Rules.*

I. *First, in a General Way—Concerning Persons and Things.*

RULE 1.—“*Infected*” *Articles*. Shun as much as possible all articles, furniture, books, tools, rooms, etc., which have been certainly or probably impressed by evil or non-helpful Atmospheres.

RULE 2. — *Mental Attitude*. In the necessary use of such, maintain the two attitudes of Will: that of positive repulsion as to injurious influences; that of assertive invitation to beneficial influences from other sources.

RULE 3. — *Renovation*. When an unpleasant or injurious Atmosphere is perceived in connection with an article, dispose of the article immediately if possible. If this is not possible, have the article thoroughly cleansed and renewed.

RULE 4. — *Persons to be Avoided*. Shun all persons, so far as may be, who manifest, or seem likely to manifest, the evil or non-helpful Atmosphere.

RULE 5. — *Person-Attitude*. If it is necessary to associate with them, maintain the negative and repelling attitude of Will toward such Atmospheres, but send out toward their owners all possible beneficial influences for their welfare.

RULE 6. — *Receptive Attitude*. Maintain the receptive attitude of Will toward all good Atmospheres.

RULE 7. — *Associations.* Associate as much as possible with people of sound health, of cheerful disposition, of intelligence and education, of benevolence and moral purpose. Tone up your Personal Atmosphere by contact with such.

RULE 8. — *Willed Idealism.* Resolutely, persistently and intelligently maintain a true and strong Psychic Field by constant exercise of strong Will-power toward all high realities: beautiful objects, right ideas, — health, peace, truth, success, altruism, — right-minded persons, the best literature, art, science, the noblest movements and institutions of the times, and a true religion.

RULE 9. — *Environment.* Surround yourself, as much as possible, with objects, forms, colors, circumstances, etc., that are agreeable, and exercise a cheerful and uplifting tone upon your Personal Atmosphere. Begin by *thinking* beauty and good cheer.

§ 49. II. *Secondly, as to Contact with Other People for Legitimate Personal Ends.*

RULE 1. — *Magnetism.* Preserve a right and full Personal Atmosphere, in which all your ether-movements are open, frank, honest, sympathetic, etc.

RULE 2. — *Closed Door*. When desiring to maintain your own counsels, close the Personal Field to the interrogations and receptivity of other Psychic Atmospheres with reference to such matters. You do this by mentally saying: "The door is closed to you."

RULE 3. — *Discovery*. Within the limits of good-will, open the Field to all communications proceeding unconsciously from persons with whom you are dealing. You do this by mentally saying: "I am discovering your intention and character." But these things must be said intensely within your deepest soul.

RULE 4. — *Diplomacy*. Whenever the unfriendly Atmosphere is perceived in others, keep your Field open to recognition of hostile influences, but closed to disturbance within. You should recognize these influences, but oppose to them the resolute Will.

RULE 5. — *Good Will*. Meanwhile, throw out toward such antagonistic Atmospheres intense vibrations of the utmost good-will. You may not be inclined to this, but it is a perfect policy for self-interest, to say nothing of dignified moral character. Intensely wish them good will.

RULE 6. — *Triumph*. On discovery of "instinctive antipathies," felt on your own part, follow

Rules 4 and 5. The Will may overcome these antipathies up to the point of discovery of their cause, in yourself or in others, and it is then for Will, if right aims in life require any attention thereto, to set about the task of removing such cause. But if the case becomes hopeless, revert again to Rules 4 and 5.

RULE 7. — *Resolute Friendliness*. In seeking the legitimate control of others, bring to them the friendly, but assertive, movements of Personal Atmosphere.

RULE 8. — *Friendly Authority*. If you desire them not to do or be certain things, send to their Psychic Fields resolute but kindly commands: "Be not! Do not!"

RULE 9. — *Friendly Demands*. If you desire them to be or to do certain things, vibrate, by resolute Will-action, appropriate requests into their Psychic Fields.

RULE 10. — *Right Attitude*. Always must your attitude be resolute, but not harsh; kindly, but persistent.

RULE 11. — *Poise*. In contact with other people, maintain in your Personal Atmosphere a perfect and constant calm. Bring your Will to the

centre of your Field, and maintain absolute self-control. Let this be so complete that it may not betray the effort to secure it, either in disturbed ether-waves, or in movements which the other person's sub-consciousness will recognize as coolness or suppressed hostility.

Remember! Your Will-action in your own Field must be so strong that there may be created a surplus of commanding ether-movements above those produced in control of self, and sufficient to exert a controlling influence upon the Psychic Atmosphere of the person with whom you are dealing.

Avoid all excitement.

Send out no antagonisms.

Reveal to the inner consciousness of other people nothing in your mind calculated to *injure their feelings*.

Banish from your Field all feelings of *contempt or ridicule*.

Permit no vibrations of *anger or irritation* to escape into your Field.

Banish absolutely all thought-waves of *fear for persons with whom you are dealing*. Persevere!

Banish all thought-waves of *distrust as to success* with such persons.

Maintain a Personal Atmosphere that is surcharged with the dynamic force of *confident expectancy* of good desired.

RULE 12. — *Crowds*. In dealing with people in masses, you have to contend with a constant play of

force going on around different Psychic Atmospheres. You must, therefore —

Maintain your own at its best in the midst of innumerable and complex ether-movements.

With utmost alertness, keep your consciousness open to recognition of ether-movements proceeding toward you, both favorable and unfavorable. In the one case, send out vibrations with redoubled energy to return those favorable to their originators so as wholly to secure such persons for your ends. In the other case, follow the above rules so far as appropriate.

RULE 13. — *Rest.* The law of rest requires that you should occasionally “let up” in your ether-assaults upon certain kinds of people.

Some Personal Atmospheres may be caused to vibrate so strongly and rapidly as to confuse their owners, or to weary them. Leave these undisturbed for a time.

Others cannot be made to vibrate your way except by reaction caused within themselves after a period of rest. Be patient.

RULE 14. — *Adjustment.* In still other persons the Psychic Atmosphere is unresponsive, not easily vibrated. The problem here is to adjust yourself in such a way as to induce unconscious favorable vibrations. This may require the direct, but *concealed* assault, or the roundabout attack, or a gentle

initiation of ether-movements within their Fields which their minds will come to accelerate, if they do not discover your influence, into harmony with your own ether-movements. If they discover your influence, they will inevitably close their Fields thereto.

RULE 15. — *Disguise*. In another class of persons the Psychic Atmosphere is always vibrant in repulsion of all influences recognized as personal. It is not you alone whom they antagonize; it is anything human. You must now *transform* your ether-movements (as muscular action may be transformed into heat or light) *in disguise*. Any method which will translate your thought-force into a suggestion appearing to proceed from things, circumstances, conditions, exigencies, a law of society or nature, etc., so that it seems to originate within themselves, and spontaneously, will secure their interest in the movements of your Field and induce their co-operation.

RULE 16. — *Public Speaking*. In public speaking, the Psychic Atmosphere must be full, free, open, frank, honest, receptive, out-going, active, intense, intellectual, emotional, clear of confusion, full of genuine heat and the light of the informed soul, purposeful, courageous, expectant of success, sympathetic, with Will-pulsing vibrant force toward the audience like a strong, steady, inexhaustible dynamo.

If you are a public speaker, carry into every effort the thought of the above words. Commit the paragraph to memory. Repeat it while facing the audience prior to speaking. "Charge up" with its details and become saturated with its feeling. Then summon the interesting and masterful Will. (See chapter in "*Power of Will*.")

RULE 17. — *Mood of Success*. In all things maintain the confident and expectant mood of success.

RULE 18. — *Constant Practice*. The substance of the above principles and especially the rules should be committed to memory and constantly employed by the Will.

RULE 19. — *Practical Sanity*. But the theory should not be permitted to carry you over into any feeling or state of mysticism. It is for the right mind always to hold itself firmly to the solid ground of common sense.

X.

TENTH STUDY: *Higher Methods*.

You have now read the rules for developing and handling the Personal Atmospheres. Pardon the author for saying that a single reading cannot re-

veal to you their deep practical meaning and utility, much less master them. You are, therefore, invited to go over the directions given, again and again, and many times. Observe, in this connection, two great truths:

§ 50. First, that *thought grows*. You read, you understand the words, but you do not perceive the entire thought represented in the words because it is not as yet in you *to command*. It is there — in the upper conscious self — in *part only*. It is there — in the deeper self *wholly* — but not so far as you know and can use it. The fullness of thought must have time and attention for unfolding so that the deeper self can see, know, *feel*, the entire significance of the words and thought employed in the rules, and then go on to cause the thought to grow up, like a branching tree, into your every-day consciousness.

§ 51. One who had studied "*Power For Success*" for several years wrote: "'*Power For Success*' came to me immediately off the press. I went to work on it. It *seemed meaningless to me at first*; in fact I read a good deal of it before I found anything that I understood very well. *The subject was new to me*. But when I did strike something that I understood, I saw it was what I needed and wanted. I failed to follow your directions specifically, but I read over about six or eight lessons. Then I went back, and found I was able to *com-*

prehend your meaning better. Within a year I worked through the book, practised the exercises, and am still practising them.

“After working in this book one year, I put it away six months ago. About two months ago I went to work again. *It seems like a new book.* I am *getting much more now than I did the other time.* Hence I say I do not know what proportion I took in in the first trip. It is a mistake about the first reading destroying the novelty. The novelty or sense of novelty is experienced at the instant you comprehend the thought, take in the meaning. You may read a dozen times and miss this. I have experienced the keenest delight and interest in passages in this book after I had read the same passages many times with a half-comprehension. Either the truth you intended to convey or some suggested truth would open up on me.”

§ 52. Here we have a perfect illustration of the gradual *growth of thought* as the result of re-reading and brooding, thus giving the sub-conscious self full opportunity. Newton was asked how he discovered the law of gravitation, and replied, “By always thinking about it.” This is the secret of all success.

One year after the date of the above quotations, the author of them again wrote: “‘*Power For Success*’ continues to be my favorite in a library of 2500 volumes, gathered at an expense of \$6,000.

As an evidence that I have worked, permit me to say that I can repeat scores of pages word for word, and most of the verses. Not as evidence that I have got the vitals of the book do I say it. I simply mention it to show you I have not been idle. This book has been and continues to be a wonderful source of strength for me. If I could have had it some years ago! I sometimes wonder why the book is not sold by the thousands. I am looking forward with the keenest anticipation of delight to your forthcoming books."

If, thus, you will return again and again to the present book, especially the above rules, and seek to gather in their whole significance, you will establish the conditions for the full unfoldment of the idea of the work. And the sub-conscious self will do the rest.

§ 53. Secondly, *the right Personal Atmosphere grows* — or clears up and expands and comes under control of its owner — (if evil, it comes to *master* the owner). But in order to the ideal end, there must be long practice of the thoughts and exercises and attitudes or moods of the rules. It is impossible to achieve the best results by superficial or spasmodic attention and effort. The Personal Atmosphere, you see, is precisely what you make it, that is, what your body of thought or general thought-habits determine it to be. The requirement of time for thought-change and new thought-growth

is, therefore, the requirement for transformation of your old Personal Atmosphere into, and the development of, the new Personal Atmosphere which you may desire. The necessary time-element must also be accompanied by attention, deep and constant, to the matter in hand, the elimination of any undesirable Atmosphere and the development of a new, ideal Atmosphere.

§ 54. The methods by which these results are brought about consist in —

(1). *Ignoring any old undesirable thought, mood, tendency, habit, Atmosphere, which is practically seen to be injurious, ceasing to think about or regret any and all such.* No one can become learned by dwelling on his ignorance, not hopeful by nursing his misery. Thus you should banish all attention to any Atmosphere which is not prophetic of good to your life.

(2). *Thinking, thinking, thinking, every day, for long, the ideal Atmosphere* (any named one); considering how desirable it is, why it is desirable, and as surely attainable; meaning by this, holding before the mind a picture of some definite Atmosphere analyzed into its attractive elements, and believing in it as altogether possible to you and in your life.

(3). *Assuming, meanwhile, as much as possible, that the Atmosphere craved is really yours;* meaning by such direction, getting into the mental attitude of the Atmosphere itself. When children play,

they always assume mentally the attitude required by the parts acted. Suppose that the goal is the Atmosphere of financial success: just play that you are successful; with might and main *feel* that you are success and that all good things are surely coming your way. That is the idea. At first, in this matter, you will be conscious of feelings which are opposite to any one or another of the Atmospheres listed on a previous page, but if you persevere in mentally playing the part, you will at last actually possess the feeling assumed. Then the feeling will beget corresponding thought-action, and these factors will develop the Atmosphere craved and sought in this way.

(4). *Asserting the Atmosphere desired*; which means that you make your whole personality, external as well as inner, declare to the world that this is indeed your *bona fide* Personal Atmosphere. You need not say the thing in words: you simply “pose” for the part as a fact.

(5). *Ascending to the level of the assumption and assertion*; by this meaning that you force your daily conduct to correspond. Assumption and assertion incessantly instruct the deeper self to believe in the Atmosphere desired as its own, and then to set all sorts of mental and etheric activities tending to develop your Personal Atmosphere (the same, as named, any variety suggested to the subconscious region of yourself). But if you act externally to the contrary, you suggest to the deeper

self that you do not really mean the assumption and assertion. When your external conduct agrees with assumption and assertion, all your suggestion runs one way, and the desirable result is as certain as anything human can be on this earth.

§ 55. Now, we all have our existence in the Infinite. In ancient Egypt the river Nile every year overflowed its banks and deposited a vast sheet of rich soil on otherwise desert sand. On the bosom of the Nile unfolded and blossomed the lotus-plant. Thus the blue lotus of the Nile came to be poetized by the Egyptians into the Spirit of Life. So we may say that each individual soul is a lotus-plant growing in and flowering out on the bosom of the Infinite All-Good. And this flowering of feeling, will and thought in harmonious forms is just a way of permitting that Infinite rightly to express itself in our individual life, or is just a way of aiding the process, which is the one normal thing in all this Universe. I do not mean by this the loss of individuality; I mean the finding of it.

§ 56. By so much as we come to a sense of oneness (harmony, not identity) with the Infinite, by so much does our personal consciousness deepen, expand, enrich. There arrives a time in this process when our Personal Atmosphere is relatively perfected, and such a "field" of being and activity is developed as to insure the expelling and repelling

of all injurious feelings and thoughts, "charged," so to speak, with hope, courage, confidence and a sense of well-being and power that fills the entire personality. We are now in the full tide of success; we have "arrived;" whatever we need for growth of real life we now know shall surely come to us. We are friend-masters of men and events.

§ 57. These higher lessons seek to introduce you to the later degrees of the Personal Atmosphere. Some of you may not understand at the first. That is a common experience. Persevere, however; be patient, think always of yourself as expressing the All-Life, continue trying to reach out after the broader and higher states of being and doing: sooner or later you will grow into, or discover, that consciousness of the Infinite, that sense of at-home-ness in the Universe as a part of its greater existence, that assurance of personal wealth and power which are of more value than riches and thrones. You will have indeed what you need.

§ 58. I walked the streets of Boston. Suddenly it seemed that the top of my head had been lifted, and I became aware of an immense increase of personal consciousness. I became conscious, I say — I know what I am writing — of the vast sky above, and the mighty deeps below, and the wide sweep of present human life, and the long forward and backward stretch of human history. It seemed

that I could "sense" the All. Since that day all is well. Life is deeper, richer, stronger — assured, fearless, and saturated with perennial vital interest.

§ 59. All this will read strangely to some of you. Very good. There is no coercion in these pages. But if you will digest and assimilate the suggestions of this book, you also will feel the Eternal Nile of Life flowing onward through body and mind, and will know yourself as emerging at last into that Infinite Personal Atmosphere in which exist and revolve worlds and systems.

§ 60. "Long and persevering must the practice and exercise be, by which power to direct thought and feeling may be attained, and by which the sense of identity (harmony) with the universal self may be established — for without this latter all our work must inevitably turn out vain and ephemeral — but when the conditions are fulfilled, then strangely obvious is the result and simple the act of creation" (of the higher and larger personality).

For then "the brain is stilled. It does not cease from its natural and joyous activities. But it ceases from that terrified and joyless quest which was inevitable to it as long as its own existence, its own foundation, its own affiliation to the everlasting Being was in question and doubt. The Man at last lets Thought go; he glides below it into the quiet feeling, the quiet sense of his own identity

(harmony, not identity) with the self of other things — of the universe. He leans back in silence on that inner being, and bars off for a time every thought, every movement of the mind, every impulse to action, or whatever in the faintest degree may stand between him and That; and so *there comes to him a sense of absolute repose, a consciousness of immense and universal power, such as completely transforms the world for him.* All life is changed; *he becomes master of his fate*; he perceives that all things are hurrying to perform his will; and whatever in that region of inner Life he may condescend to desire, that already is shaping itself to utterance and expression in the outer world around him. ‘The winds are his messengers over all the world, and flames of fire are his servants; . . . and the clouds float over the half-concealed, dappled, and shaded Earth — to fulfil his will, to fulfil his eternal joy.’

“For the ceaseless endeavor to realize this identity (this harmony) with the great Self, there is no substitute. No teaching, no theorizing, no philosophizing, no rules of conduct or life will take the place of actual experience. This is the Divine yoga or union, from which all life, all creation, proceeds.”*

It has been the purpose of this book to lead the student through those suggestions and rules which may start the personal and “atmospheric” growth

* *The Art of Creation* — EDWARD CARPENTER, p. 217.

to the deeper search that is an endeavor to ally self with the "Universal Forces," to use the language of "*Power For Success*," with the Universal Life-Consciousness, to express the same thing here, which means well, in body, purse and mind to every human being and will surely swing into the currents of your life the great values of the Four-Fold Existence — Health, Prosperity, Unfoldment and Psychic Power.

The Psychic Atmosphere is, above all, the light or shadow of what the person actually is. His influence upon others, in the last analysis, is simply a matter of intelligent adjustment—that and the masterful Will.

And so the first reading closes—may it be followed by many—with words the significance of which seems well nigh inexhaustible.

THE BEGINNING. *Nescia virtus stare loco.*



